WHAT IS THE VIEW OF THE JUCHE IDEA ON THE WORLD

KIM JONG IL

BERSERKER

BOOKS

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"The Juche idea is a man-centred world outlook. It is a revolutionary, scientific and political theory that accurately illumines the way for realizing the independence of the masses."

Kim Jong Il

Reflecting the Desire of Humanity for Great Ideology

Human history is the history of ideology. From the inception of the emergence of human beings, they have created different ideologies, upon which their destiny has depended.

It was a distress-torn history of destiny.

For thousands of years, the different ideologies led the people to the fate under slaves' chains, feudal yokes and chains of capital.

The rise of Marxism was a turning point. It closed the door of destined fate after smashing the chains of capital, but failed to open the door of true shaping of the destiny.

Humanity had groped for the ideology that can illuminate the road of shaping the destiny, namely the light of destiny.

A night gives place to a new day.

In the early 20th century, the sunlight of savior it had groped for reached humanity at last. It was the birth of the Juche idea that illuminates the road of shaping

destiny independently, putting an end to the history of human destiny full of subjugation and distress.

This gave a rise to a new history. It was a beginning of emotional history in which the human beings can live with big dignity and pride for the first time in a million years of human history. It was a beginning of a new era of independence and creativity in which the downtrodden and oppressed people become masters of history.

The Juche idea is the ideology of respecting human beings and the philosophy of independence.

The Juche idea scientifically elucidated that man is a social being with independence, creativity and consciousness and discovered the absolute truth that man is the master of his destiny and has the ability to shape his destiny.

With the powerful ringing of the bell of independent truth, the Juche idea woke up humanity from fatal slumber and serves as immortal banner of human emancipation, showing the fundamental way of shaping man's destiny.

The Juche idea places the people in the centre.

For the first time in history, the Juche idea completely elucidated the full picture of independent, creative and conscious socio-historical movement,

regarding the people as the most valuable and powerful beings and as the motive force of history.

The people have existed in all eras, but it is only the Juche idea that regarded the people as motive force of history and enabled them to play due role.

The Juche idea gives the secret that enables the people to advance the straight road of shaping their destiny, free from setups and turns and twists.

It is the guiding principles of the Juche idea for building a new society to maintain independent stand, apply creative method and solve all problems by enhancing the role of the ideological consciousness. Thanks to these principles, the people can transform nature, society and man suiting to the essential characteristics of social man and bring about independent development and prosperity of a country and nation.

There are different social systems and modes of life. But history witnessed and the reality tells that only the Juche idea is the correct compass that gives the correct direction to the future.

The Juche idea is precisely the Songun idea.

The Songun idea is the valuable truth that national sovereignty, dignity, peace and prosperity are guaranteed by rifle and is the realistic way to apply the truth in

social development.

Wars have followed human history as shadows. Without powerful military strength, the people, country and nation cannot defend their rights to survival, to say nothing of prosperity in any era.

It is the Songun idea that opened vista for materializing human desire for independence, finally liquidating all sorts of dominationism and imperialism. In the present world in which the imperialist power politics are rampant, the validity and vitality of the Juche idea are represented by the Songun idea.

The idea of building a thriving socialist country calls the ideal state of humanity.

The thriving socialist country is the one that has strong state power and where everything is bountiful and the people live without envy.

The building of a powerful country has been the dream and invariable ideal of humanity that has lived with a country and nation as a unit for a long time.

What kind of state is the strong country? In history, there were countries that had been called strong countries or big powers because of big population, high level of economic development or strong military power but those countries did not make people happy.

The really strong country is the one that defends

and materializes independence, the life and soul of the people, as they are fundamentals of the country.

The thriving socialist country makes constant development in all fields of ideology, politics, military, economy and culture on the basis of socialism, making the people happy as befitting the strong country—this is historical desire and bright future of humanity.

Just like the sun that gives life to all things in the world, the Juche idea is indeed, the nourishment of true life which human beings have craved for, century by century.

The sun rises in the East.

The sun that sheds Juche rays which could not be given by any thinkers or great men for a long time rose in Eastern Korea.

Great Comrade Kim Il Sung who was born in a poor straw-thatched house created the Juche idea not only for the Korean people but for humanity.

Great Comrade Kim Jong Il who had the historic mission of carrying forward the cause of the Sun cultivated the Juche idea which was planted on the soil of his people and grown by Comrade Kim Il Sung into dense forests.

A great ideology gives birth to great reality.

In a short historical period of less than a century

since its creation, the Juche idea brought about miracles which humanity had desired for centuries but failed to achieve.

A new history is made—the history of light, hope, independence and sovereignty, burning away the darkness, despair, domination and subjugation that had weighed down the people for a long period. The Juche idea is great, as it mobilized centuries-long oppressed people and, relying on their strength, made a new history.

Now, the Juche idea is further developed by respected Comrade Kim Jong Un in conformity with the requirement of the era. With his energetic ideological and theoretical activities, Comrade Kim Jong Un gives clear solutions to the theoretical and practical problems arising in defending and realizing the independence in the present complex world. This makes the Juche idea invariably illumine as the sun ray and lead the 21st century towards independence.

Bright future is in store for humanity, as long as there is the Juche idea.

Truth is always kept in the minds of the people.

The Juche idea stroke its roots deep in minds of the hundreds of millions of the people with its irresistible power of truth, spreading bright rays all over the five

continents.

The Juche idea study organizations were formed and are making good efforts, and a number of political parties over the world learn after the Juche idea and the Songun idea.

The hurricane of supporting and following the Juche idea gets stronger in the 21st century. Numerous distinguished figures in political, public and academic circles and the broad people all over the world are learning after the Juche idea and trying to materialize it in reality.

The voice of independence echoes everywhere on this planet and the banner of Juche is fluttering everywhere in the world.

More than seven billion people are now living on the earth.

Countries and nations have different ideologies, religious beliefs, social systems and culture, but unanimous is the desire of the people for true life and great ideology.

Reflecting this unanimous desire of humanity, we publish series of "Exposition of the Principles of Juche Idea" (5 volumes).

We wish this book will implant the profound truth of the Juche idea in a number of Juche idea followers

and progressive peoples over the world, give them confidence and hope for the bright future and encourage them to the consummation of the cause of global independence.

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"The basic mission of the philosophical outlook on the world is to show the way for man to shape his own destiny."

Kim Jong Il

1. Destiny and the World Outlook

First of all, you will read about the man-centred world outlook clarified by the Juche idea.

The Juche idea consists of man-centred world outlook, outlook of socio-history and guiding principles. Here, the man-centred world outlook takes core and basic position.

As everything has its order, it is first of all necessary to understand the man-centred world outlook in order to understand the profound truth of the Juche idea.

Some people may think that they can live without knowing the world outlook or some may think that they feel boring to talk of the world outlook, thinking they need more other knowledge necessary for life. But wait a moment! And think of this.

Every body has the world outlook. If a man thinks about his life, this means that he has a certain world outlook. In order to maintain his physical life, he needs material wealth necessary for the life, namely food, clothes and shelter, etc. Like this, to live a genuine life, we need correct world outlook.

As you will know reading this book, the man-centred world outlook gives the principle of who is the dominator and transformer of the destiny; view of the essential characteristics of man; viewpoint, attitude and stand of the world explained centring on man, etc.

What, then, is the world outlook and what is the man-centred world outlook that shows the road of genuine life?

1) Lighthouse of Human Life

Since human beings began sailing in the sea, the lighthouse came into being as a quite necessary element for the sailing of ships.

The world outlook is just like the lighthouse. The lighthouse identifies itself with its tower shape and colour by day, with light at night and with radio or sonic signal in fog. Just like it, the correct world outlook is the lighthouse of life that indicates the road of true life.

What, then, is the world outlook?

The great leader Comrade Kim Jong Il said.

"…world outlook is the opinion and standpoint of the world."

Every body has a certain world outlook.

The world outlook is the view of, attitude and

stand towards the world as a whole. There are religious world outlook and philosophical world outlook. The religious world outlook is the world outlook based on religious belief whereas the philosophical world outlook is logic and systemized world outlook.

We need to have concrete picture of the world outlook.

Every body lives in relations with the world, namely nature and society. Accordingly, man cannot be indifferent to the surrounding happenings. He always thinks different phenomena occurring in nature and society.

For example, there is commonness in people's detailed view of and attitude towards individual things and phenomena of the world. The primitive people who thought of the sun mysteriously also thought of lightning and thundering mysteriously. So they prayed to the mysterious being to help them avoid disasters. This tells there is commonness; that is the general view and attitude of seeing all things and phenomena in a mysterious way.

Namely, people have general view and attitude towards the world as a whole—the world that is totality of things and phenomena, which are linked with the detailed view and attitude towards the individual things

and phenomena.

Why? That is because all the things and phenomena of nature and society are not isolated but interlinked with each other to make an integral whole. Individual things and phenomena exist, making the world as a whole in an integral system.

For instance, a pine tree is a thing that exists not in isolation but in relations with other trees and natural and social elements at large which are integrated to make this world.

Since man's cognition is the reflection of the present world, he has not only detailed view and attitude towards the individual things and phenomena but also general view and attitude towards the world as a whole.

This is the world outlook. The world outlook answers the questions of what the world as a whole is and how it changes and develops, what kind of being man is, what kind of position he takes and what kind of role he plays, what kind of attitude and stand he should take in his activities in the world.

How, then, does the world outlook show the way of man's life, the road of shaping his destiny?

Originally, the progress in man's life and shaping his destiny is inconceivable, apart from the correct understanding of nature and society.

There is an episode in ancient Greece which is known as the cradle of the Western philosophy.

Thales(B.C. 7th century-B.C. 6th century), a philosopher who said "water is the origin of all things" delved in the study. Some people sneered at him or were jealous of him.

Looking at his poor life, a merchant asked, sneering. "Many people say you are a great philosopher with wide range of knowledge. What did your knowledge give you, money or bread?" At this, Thales answered. "You seem to sneer at the knowledge, because I am poor. Let's wait and see." Taking advantage of his profound astronomical, mathematic and agricultural knowledge, he estimated good harvest of olive the following year. So he bought all olive oil presses in the town at cheap price. As he had anticipated, the following year had good harvest of olive. In confusion, people came to his house for the presses and he sold them out at high price. He made big money and demonstrated the power of knowledge in reality.

Knowledge is a light and unlimited strength. If we are to obtain the things necessary for our life in nature through social activities, we must know nature and society. All things and phenomena in the world have their own characteristics and change and develop

according to their own law. Without knowing this, we cannot obtain and use a grain, a piece of thread or even a gram of coal.

What is especially important is the world outlook. Apparently, the world outlook has nothing to do with man's concrete daily activities, but never.

The world outlook defines man's attitude and stand towards the reality and restricts their thinking and behaviour.

Suppose some one says "Good food and good life is enough. What else we want?" This is the concrete expression of the goal of life, but behind this view lies the world outlook that regards man as only biological being.

Ah Q in "An Authorized Life of Ah Q" written by Chinese writer Lu Xun always brought the "enemy" into "submission" mentally. When he was beaten by others, he used to say "I was beaten by my son. This world is quite chaotic" and felt pleased as if he won the enemy. And when he was stolen the money he won in gambling and then beaten, he stroke his own cheeks and then thought he took revenge and had a good sleep. Ah Q's "method of mental winning" is the subjective thinking and behaviour that pleasure and displeasure depend on one's thought. This tells that this is based on the

subjective idealistic world outlook that thinks the world is the product of people's consciousness.

Such world outlook restricts people's thinking and behaviour, whatever they are. In other words, people judge and practice on the basis of their own world outlook.

Why, then, is the world outlook based on people's thinking and behaviour and why does it restrict their thinking and behaviour?

All things and phenomena in the world have their own characteristics and yet exist in the general and essential relations that go through the characteristics, and these relations restrict the law and direction of development of each thing and phenomenon. Namely, the change and movement of individual things and phenomena are made on the basis of the most general law that goes through the world as a whole.

As mentioned above, as man's cognition is the reflection of the present world, the solution of all the individual and concrete problems arising in cognizing and transforming the world depends on how to establish the most general view, attitude and stand towards the world as a whole. In other words, people define their thinking, goal, direction and contents of behaviour and its contents and act on the basis of the world outlook

they have.

Moreover, since the world outlook is ideological consciousness that reflects people's demand and interests, goal and direction of people's thinking and practical activities become different, according to what kind of world outlook they have.

The people with progressive world outlook think and act for the people and social development whereas those with reactionary world outlook think and act to hamper social development, infringing upon the people's interests for the sake of the interests of the exploiter class.

In summary, people have this or that kind of world outlook, no matter how their scientific accuracy and level is, and on that basis, they think and act.

All the progressive ideologies, sciences and technologies contribute to the shaping of man's destiny but the individual sciences cannot give comprehensive and integral solution to the problem of destiny, accordingly we cannot say they give the way of shaping the destiny.

All other sciences except philosophy study one part of nature and society and discover necessary relations and laws acting in the respective fields, thus contributing to the shaping of man's destiny.

Unlike the individual sciences, philosophy studies the world as a whole and discovers the essence of the world and the law of its change and development.

Meanwhile, the mission of philosophy is not simply interpreting the world but transforming it and enabling the people to shape their destiny with correct world outlook.

In conclusion, people shape their destiny, by transforming the world, and in order to successfully shape their destiny, they must have correct world outlook, the weapon of transforming the world.

What kind of world outlook, then, can make people have proper goal and direction of life to lead a genuine life?

2) The Outlook for Genuine Life

In Vatican Palace in Rome, you can see famous mural painting "Athens School" painted by Rafael, an Italian painter in the 15th-16th century.

In this painting on the subject of philosophy (philosophy is a doctrine that gives world outlook), you can see about 50 scholars in different historical periods including the philosophers in Athens in B.C. 4th century. In the centre of the painting, there are Plato pointing to

the sky with his finger and Aristotle pointing to the earth with his finger.

This painting created in the early 16th century hints us what kinds of world outlook had existed in history. Plato pointing to the sky symbolizes idealistic world outlook and Aristotle pointing to the earth materialistic world outlook.

Great leader Comrade Kim Jong Il said.

"The history of the world outlook was a history of struggle between two conflicting philosophical currents, that is, between materialism and idealism, between dialectics and metaphysics."

Since the ancient time to the modern time, there have been all shades of world outlook in the history of human thought. This is an example that tells how important world outlook is for man. The world outlook that has existed in the history of human thought can be divided into idealistic world outlook and materialistic world outlook. The idealistic world outlook regards the world as the product of mental being or man's subjective consciousness outside of man like "absolute idea" or "God". For instance, according to Plato, there is immutable "world of idea" anywhere and the present world is just its shadow.

With the development of science, it is proved today

such world outlook is groundless. With such world outlook, therefore, it is impossible to understand the world properly and shape man's destiny properly.

What is the materialistic world outlook?

Materialism understands that the world consists of matters and consciousness is the reflection of matters.

But all kinds of materialism are not the same. Historically, ancient vulgar materialism developed into modern metaphysical materialism (metaphysics is a philosophical school that thinks everything in the world is fixed and immutable) and then into Marxist dialectical materialism (dialectics thinks everything in the world constantly moves and changes).

Since the ancient time to the contemporary period, materialism has played a certain progressive role in shaping people's destiny, as it is visual and empirical, but failed to liquidate idealistic world outlook in ideological field and all fields of social life at large.

In the medieval age, religion controlled everything. Religion played with people's life, capturing their spirit and preaching that destiny is the fate. Every claim in opposition to religion became the target of merciless oppression.

For the reason that he is the active supporter of Copernicus "heliocentric theory," Giordano Bruno, an

Italian scholar was imprisoned in 1592 and severely tortured for several years in Catholic church and at last burned to death, after religious trial.

200 years after then, people erected a monument which reads "…from the century in which he foresaw in the place where he was burned to death."

The historical moment that Giordano Bruno believed to the last moment of his life with the faith in justice and truth came at last.

The mid 19th century gave birth to Marxism.

The creation of Marxism is not the rise of a new simple trend. This meant complete setback of idealism and mysticism that had imposed fate upon the people in ideological field.

The founders of Marxism evolved dialectical materialism on the basis of the success of materialism coated by idealism (the "upside-down materialism," according to Marx) and the then level of science.

In one word, it claims that the world consists of matters and all things and phenomena are linked with each other and constantly change and develop.

As a scientific world outlook that reflects the world as it is in an objective way, Marxist world outlook had big influence on the development of history and the shaping of people's destiny. Thanks to Marxism, the

exploited working masses got free from religious illusion and idealistic fiction and came to understand that their misfortunes come not from their fate or revelation of God but from the exploitation of the capitalist class and the capitalist system that defends it. And they were awakened that the way for happiness free from the exploitation and oppression is to fight against capital.

It is the world outlook that instructs to understand and approach the world as it is, in other words, to behave according to the law of the change and development of the objective material world on the basis of its correct cognition.

Man, however, cannot achieve the goal of his life and happiness, only behaving so.

In order to lead a true life, he must not only cognize the objective law and behave according to it but also transform nature and society in an active way on its basis. Dialectical materialism cannot enable people to fulfill the responsibility and role for their life. Moreover, it does not directly show the road of shaping man's destiny.

It is the man-centred world outlook that shows the road of shaping man's destiny directly and scientifically.

The man-centred world outlook requires raising all world outlook issues and solves them in link with man

and to understand and approach the world, centring on man who lives and develops, actively using the world.

The man-centred world outlook teaches directly the truth of shaping man's destiny. It gives view, attitude and stand towards the world. Therefore, it shows the way of shaping the destiny correctly, giving people the awareness of being masters of their life.

The man-centred world outlook gives the view and attitude with which people can actively cultivate their life on the basis of the scientific cognition of the world.

It is neither subjectivism that interprets the world in favour of himself, neglecting the objective world and unilaterally stressing his subjective desire nor objectivism that simply reflects the world.

It is not unscientific view that the world is made centring on man or he is the criterion of all things.

This may not give enough clear pictures, so we will see in detail.

"The Juche idea raised the fundamental question of philosophy by regarding man as the main factor, and elucidated the philosophical principle that man is the master of everything and decides everything."

Kim Jong Il

2. The Fundamental Principle of Shaping the Destiny

What is the most important in the principles of the world outlook for man's life is the answer to the question of who the master of destiny is and who is able to shape it.

Great Comrade Kim Il Sung said.

"The Juche idea is the idea that the master of one's destiny is oneself and that one has the strength to shape one's own destiny."

Man is the master of his destiny and has the strength to shape it.

This is the fundamental principle of shaping the destiny clarified by the man-centred world outlook. People have lots of problems in their life, and the solution to those problems is implicit in the above preposition.

What, then, does this mean?

1) Man Is the Master of His Destiny

Ancient Greek mythology tells the story of the

Fates.

Dignified goddesses of fate lived with other gods in the grandeur golden palace above the clouds on the top of Mt. Olympus.

They controlled even the destiny of Zeus, the dominator of all things in the world, to say nothing of that of man.

Goddess Clotho spins the thread of man's destiny and if the thread is cut, man's life is finished. Goddess Lachesis draws lots of destiny and goddess Atropos records the life of people fixed by her sisters and once recorded on a long roll of paper, it cannot not be cancelled…

Mythology is a story made by ancient people but the story of the Fates tells the view on the controller of people's destiny.

Man's destiny is shaped in the relations with the world. In other words, man's destiny is shaped through the interrelations of natural environment or social conditions that constitute the world. This raises a question of whether the master who controls man's destiny is the man himself or the other mysterious being outside of man or the environment.

The view that regards the dominator of man's destiny as divine being is present not only in the ancient

Greek mythology but also in different religious world outlooks.

Is this view right, then?

Sorry to those people who believe in this view but that is wrong.

This is groundless view today that witnesses rapid development of science, technology and civilization.

The masters of people's destiny are not "goddesses" but the people themselves.

Man is responsible for his destiny and has the right to the shaping of his destiny as he wishes. In order to materialize his life demand, man makes constant development, choosing different ways of shaping the destiny, planning and deciding the process according to his interests.

Why, then, can man be master of his destiny?

That is because he dominates nature and society. To live means to realize man's demand in the relations with the surrounding things and phenomena. That man dominates the surrounding world leads to the conclusion that man is the master of his own destiny.

Let's come to details.

Man is the master of the world, the dominator of nature and society.

There are diversified material beings in the world.

But man is the only being who lives, dominating the surrounding world. For instance, animals maintain their life, being subjected by the surroundings. Only through adapting themselves to natural environment, can animals preserve themselves and their species. Lions, the "king" of the meadows prey upon other animals but cannot dominate nature. If they have no food, they die without finding the other ways of survival. When rivers and lakes are dried up in the drought season, groups of animals die. This tells that animals maintain their life in the way of adapting themselves to the surrounding world, not dominating it.

Unlike this, man lives, making the surrounding world serve his demand.

First, man dominates nature.

Man not only uses nature in his interests but also turns unfavorable conditions into favorable ones. Man prevents flood or drought by building dams, produces electricity, taps underground resources and tames wild animals. He also builds natural circumstances against the devastation of nature.

Secondly, man is the master of society.

Society is the product of man and he dominates it.

Man is, of course, affected by social environment, but the domination of society by man is decisive in the

relations between man and society.

All social wealth are produced and used by man and unfavorable social systems are changed by man according to his demand. Historical fact tells that slave-holder society is replaced with feudal society which is again replaced with capitalist one and socialist society was born at last, ultimately liquidating exploitation and oppression.

In this regard, we can say the divine beings are also dominated by man.

Mythological stories are made by man. As is well known, all "gods" in the ancient Greek mythology are shaped after man and they love, fight in jealousy, help and give birth to their children like human beings. Man created these religious theories. This fact proves that the divine being as dominator of man's destiny is none other than fiction made by man. Namely, man dominates everything, making the story of the control of man's destiny by gods or the stories of their "love" and "pleasure."

Since man dominates nature and society, namely the surrounding world, nothing in the surrounding world can be master of man's destiny. It is natural that man who dominates the world becomes the master of his own destiny.

There are some questions that should be made clear in understanding that man is the master of his destiny.

First, it is wrong to understand in a metaphysical way that man dominates the world.

At present, man does not dominate all things and phenomena in the world. The scope of man's domination over the world is small in comparison with the vast scope of nature.

Man dominates the world. This means that man is in the position of dominating the world instead of being dominated by the world and that the scope of man's domination over the world is increasing ceaselessly.

Next, it is wrong to understand that man can choose social system as he wishes at any time because society is the product of man. Society has objective law that acts independently of man's will. Only when he correctly understands and uses this law can man dominate society according to his demand. That society is the product of man means that man is the direct agent of social relations.

It is also wrong to understand in an individualistic stand the principle of the Juche idea that man is the master of his destiny.

Some people misinterpret this principle, confining it to their own individual matters, that is, individual's

fame and promotion, wealth and prosperity should be made by individual's efforts.

The view of materializing individual's egoistic goal has nothing to do with the principle of the Juche idea.

The Juche idea regards man as master of the destiny. Here man is the philosophical category.

In other words, man is philosophical concept generalized in the relations between man, as the social and collective being on one side and nature and society on the other side. Man means the working masses of the people who transform nature and society.

According to the Juche idea, man's destiny is the destiny of the working masses that fight to dominate nature and society according to their demand and the future of their destiny depends on them.

Man, as an individual has its meaning only as a member of social collective, namely the working masses.

In conclusion, man is the master of his own destiny.

2) Man Has Ability to Shape His Destiny

In his reminiscences "**With the Century**," the great leader Comrade Kim Il Sung wrote.

"There were many children of Christians

among the pupils in the children's association. They believed that God existed under the religious influence of the parents. However hard we explained to them that there was no God and that it was absurd to believe in one, it was useless because they were under such strong influence of their parents.

One day I asked a woman teacher at a Korean primary school under our influence to take the pupils who believe in God to church for a service.

She took them to church and made them pray all day as I had said; 'Almighty God, we are hungry, please send some rice-cakes and bread for us.' But they received no rice-cakes or bread and still felt hungry. Then I asked the teacher to take them to the wheat field after the harvest and glean the grain. She did as I had said and they gleaned many ears of wheat. She threshed them and made some bread with it which she shared out among the pupils. While eating it, the pupils learned that it was better to eat bread by working than by praying to God for it."

Man has the ability to shape his own destiny. This is the truth discovered by the great leader Comrade Kim Il Sung in the early period when he began his struggle to save the destiny of the Korean people.

The situation of Korea's anti-Japanese national

liberation movement was bad when he began his struggle in the days of Jilin Yuwen Middle School.

Many people who were engaged in the national liberation movement dreamed to gain the independence, depending on the foreign forces. They were divided into different groups. Each group went to the Comintern for approval and some petitioned for independence to imperialist powers like the US.

The result was tragic.

“The Hague Emissary Incident” is an example.

In June 1907, Kojong, the then king of Korea sent Korean delegation to the 2nd International Peace Conference held in The Hague, the Netherlands, with a view to disclosing illegality of the "Ulsa Five-Point Treaty".

The Japanese aggressors fabricated the "Ulsa Five-Point Treaty" on November 17, 1905 and deprived Korea of its right to diplomacy. As a matter of fact, the internal affairs of Korea were controlled by the Japanese “Residency-General.”

When the destiny of the country and nation was on stake by the Japanese aggressors, Ri Jun, Ri Sang Sol, Ri Wi Jong and other patriotic cultural enlightenment movement activists planned to appeal to the international public opinion, pinning hope on it. Taking advantage of

the 2nd International Peace Conference, they made efforts to persuade the king to agree to send the delegation to the conference.

King Kojong had an illusion about the conference for preserving his rule. So he planned to send a delegation headed by Ri Jun covertly to disclose the treaty was fabricated by force of the Japanese imperialists and thus restore the state sovereignty by the help of the foreign forces.

Ri Jun and other two persons arrived in The Hague, the Netherlands with the king's secret letter and applied for participation in the conference as a Korean delegation.

The imperialists headed by the US, however, refused their participation under the pretext that they could not recognize Korean delegation, as the Korean diplomacy was in the hands of Japan according to the "Ulsa Five-Point Treaty," supporting Japan.

This being the case, the Korean delegates took every opportunity to expose and denounce the gangsterous invasion of the Japanese imperialists. They reported the criminal acts of the Japanese imperialists to the International Journalists' Association and its publication, appealing upon the world public opinion to support the Korean people's struggle to destroy these

acts.

But due to vicious disturbance of the Japanese imperialists and cool reaction of the foreign delegates, the emissaries' efforts seeking the sympathy of the big powers were all frustrated.

Late as it was, Ri Jun knew that the Western powers and the US were on the side of Japan. He resisted their moves, disemboweling himself to death.

This incident could not break the Japanese imperialists' aggression to Korea.

The Japanese imperialists did not hesitate but further strengthened their aggression, taking this as an opportunity. In excuse of having sent the emissaries, King Kojong was abdicated and Korean sovereignty was completely deprived by fabricating the "Jongmi 7-Point Treaty."

The blood of Ri Jun shed in the conference hall warned that any big powers would not bestow independence on Korea and that it is impossible to save and shape the destiny by the help of others.

With the insight into the historical lesson and situation of the then national liberation movement, great Comrade Kim Il Sung discovered valuable truth that the ability to save one's destiny is in himself.

Man has ability to save his own destiny!

At the very inception of human history, man has craved for the saviour who would help to shape his destiny.

The ancient Egyptians offered a large amount of sacrifice to the shrine of the sun and the Mayas begged for fortune, offering twenty thousand hearts of the slaves.

The Incas built the “city of the sun” on the 3 400-m-high top of Mt. Andes instead of the vast fertile lands, with a view to staying close to the sun for its benefit.

And the exploited working masses had expectation on God or king or a hero to get help of saviour. This desire, however, could not be satisfied for a long time.

That is because man has the ability to save his destiny in himself.

Let’s come to details.

Man plays decisive role in transforming nature and society.

Material and technical means and other factors play big part in this transformation.

For instance, the objective conditions, namely the international circumstances or internal political situation are important in transforming society.

In this IT era, science and technology play admiringly big part in the development of social

economy.

So, some people think as if science and technology are the driving force in shaping man's destiny, namely in the change and development of society.

So is the case of argument of "information society."

The advocates of the "information society" define that information equipment is the basis of the production of material wealth and social life.

Their claims are based on the view of technical determinations.

According to this theory, technology is the driving force for social change. Technology brings about the change of powers between those who can possess and use technology and those who can not do so.

Taking this advantage, they claim that the capitalist society changes into "information society" by the help of "revolution in science, technology and information," exaggerating the effect of the highly developing information technology upon the social life.

Can science and technology be the "powerful and important driving force" in making history?

Are science and technology the decisive factor in shaping man's destiny as they claim?

Those who think so make big mistake. They forget

one aspect. Or they turn away their face from it.

Since the material and technical means including IT are made by man, they can play their part only by the control of man.

Science and technology play important part in shaping man's destiny. But they can not be replaced with man's role, however latest they are.

Likewise, in the transformation of society, according to the preparedness, man can turn unfavorable objective conditions into favorable ones or cannot properly use the favorable conditions.

Man transforms nature and society, actively using the favorable circumstances against unfavorable natural conditions and social effect.

Man is the more decisive factor than the objective factors including material and technical means in the transformation of nature and society.

That man plays decisive role in transforming nature and society means that he plays decisive role in shaping his destiny.

As is known, man's destiny is shaped in the process of transforming the world. Since man plays decisive role in transforming the world, no other force can shape his destiny in his place.

Man has the ability to shape his own destiny.

In conclusion, man is the master of his destiny and has the ability to shape his destiny.

This is the fundamental principle in shaping man's destiny and is the essence of the Juche idea. All other principles and contents of the Juche idea were evolved on the basis of this principle.

Accordingly, in one word, the Juche idea finds its expression in the principle that man is master of his destiny and has the ability to shape it.

How, then, can man transform nature and society and shape his destiny as master of nature, society and his destiny?

"Man is a social being with independence, creativity and consciousness. Herein lie his essential qualities."

Kim Jong Il

3. What Kind of Being Is Man?

What kind of being is man in terms of world outlook? This question can be answered by clarifying the essential attributes peculiar only to man that are absent in other material beings.

This question had been argued for centuries in the study of world outlook. In this process, various views came out but not a view could give correct philosophical answer to it.

The perfect scientific answer was given by the Juche idea at last.

1) The "Key" to the "Door" of Destiny

Socrates, the famous ancient Greek philosopher used to speak "Knowest thyself."

These words were hung on the gate of Derpoy divine palace which had close connection with him.

"Knowest thyself."

Socrates who spoke this had no correct answer to the question of what kind of being man is.

With what view of man, then, would the ancient

people have opened the gate of the divine palace?

Why do these words hung on the gate of Derpoy divine palace give meaning to us today?

In similitude, the understanding of man in terms of world outlook is the “key” to the “door” of destiny. On the basis of his understanding of man, each man decides the goal of his life and finds the way for its achievement.

To lead a life means to meet his essential demand. The essential attributes means the characteristics or quality of man and the essential demand means not only material but also mental, cultural and socio-political demand. Everyone, therefore, has his own view of man’s essence, and on this basis, he chooses the road of life.

For instance, human history witnessed numerous “keys” to different “doors” of destiny.

What kinds of “keys,” then, had been there and what kind of destinies were there before the “doors” opened by those “keys”?

It is impossible and not necessary to tell the century-long history of the development of world outlook. We will see only the views of man in some categories.

In the past, there had been mainly the view that regarded man as spiritual being and the view that regarded him as material being, that is, natural and

biological being.

The former view is represented by Hegel.

In the days of his study in Tubingen University, his movement was so slow that his nickname was “old man.” When graduation, he received the rating “he can practice theology but has no philosophical talents.” Surprisingly, however, Hegel(1770-1831) dominated German bourgeois philosophical world. According to Hegel, the world is in the process of evolution of “absolute idea” or “absolute spirit.” He regarded man as mental expression in a certain stage of the development of “absolute idea” or “absolute spirit.” He said “the essence of human being is thinking.”

In this kind of view, there had been the views of regarding man’s essential attributes as “will to survival” or “will to power” or “religious devotion.”

The latter view found its expression in the view of Freud.

According to Freud(1856-1939), consciousness is submitted to the “potential consciousness” which is libido in essence. Consciousness is created by the conflicts between “libido” and social circumstance. This conflict begins in the childhood, and human destiny is predestined depending on the types of the conflict. Freud psychology explains that not only all the mental

activities including human psychology but also people's struggle to transform the old society such as class struggle and revolution are different expressions of "libido" and that they are abnormal phenomena caused as the result of suppressing it.

These two kinds of view assumed socio-political character reflecting class interests and had been point of argument historically.

The view that regarded man as the being dominated by instinct had been used for defending capitalist society where the law of jungle prevailed, causing corruption among the working masses.

Man is not pure mental or biological being.

Man is a social being. Herein lie important characteristics of man that are absent in other biological beings.

Marxism defined man as the totality of social relations. In his "Thesis on Feuerbach" published in 1845, Marx wrote "the essence of man …is the totality of social relations."

This means that man lives in social relations and that man's attributes are defined by social relations.

This is, however, not the clarification of the essence of man.

There had been attempts to clarify the essence of

man on the basis of his characteristics.

For instance, man had been defined as talking being, working being or thinking being. Of course, these are peculiar to man.

They are, however, individual aspects of his activities, namely the expression of the essential attributes of man. Accordingly, these views could not clarify the essential characteristics of man in a scientific and comprehensive way.

Like this, the previous thinkers had argued much about the destiny of man but failed to correctly clarify the essential characteristics of man. As they could not understand what kind of being man is, they could not correctly show the road of man's destiny.

The Juche idea scientifically clarified that man is a social being with independence, creativity and consciousness, at last.

As a result, man could have the key to shaping his destiny properly.

Now, we come to the details of the Juche idea's view of man.

2) The Starting Point

While clarifying the essential characteristics of

man, the Juche idea starts from that man is a social being.

When we button up, if the first button is wrongly put on, all other buttons are wrongly put on.

Like this, it is important where to start in clarifying the essential characteristics of man.

Success depends on the starting point. That is whether we start from the view that man is natural and biological being or the view that man is a social being.

If we start from the former view, we may understand that the essential attributes of man are the development in perfection of the instinctive attributes that are available in the general living matters. This leads to the understanding of man as the general living matters and particularly the animals.

As a result, we cannot find the fundamental boundary between man and the general living matters. This may lead to wrong view like racist theory.

The racist theory is reactionary theory that claims that national culture, national mentality and national identity are defined by the character of a race and that social inequality is based on the race's heredity.

Gobineau(1816-1882), a French diplomat who theoretically systematized racist theory defined the white as "superior race" and the colored as "inferior race,"

claiming that the white must dominate the coloured. This theory served Hitler Fascism and those who follow the policy of race discrimination.

Of course, man has the same points with other natural and biological beings. For instance, like all other things, man consists of matters. Human body contains water, protein, fat, carbohydrate and salt, in detail oxygen, carbon, hydrogen, nitrogen and other elements that are present in other beings.

Man has at once the same points with and different points from other living matters. The same points are that man makes metabolism as the other living matters do. And the different points are that man has incomparably developed brain, upright walking and delicately moving hands. With these biological differences, we can not understand why it is only man who dominates and transforms the world. There are biological differences also among animals.

But as is known, the animals cannot dominate and transform the world even in the lowest level, however developed they are.

Only human being becomes master of the world, unlike monkeys and anthropoids, because he lives in society.

Therefore, the special attributes of man that are not

available in any other material beings must be found in the aspect of social being.

Starting from clarifying that man is a social being, the Juche idea clarified the essential characteristics of man.

Great leader Comrade Kim Jong Il said.

"…the philosophical consideration of man must start from the fact that man is a social being."

Man is a social being.

This means that man is the being that lives and acts in social relations, in the social collective. This is the important characteristic of man that is fundamentally different from other natural and biological beings.

Man has highly developed organic body. But if he did not have social relations in social collective, he could not have been the being like today.

Man can survive and develop only in social relations.

To survive, man needs material means such as food, clothes, shelters, etc. and these are obtained only through social labour. That is because all things necessary for creating material wealth, namely, knowledge, technology, experience and labour tools are the social products.

Man's quality and ability are formed and developed through social education and practice, namely

in social relations. That man can survive and develop only in society is proved by the fact that the transformation of society is possible only with social strength, not an individual's will and strength.

Only man is the social being in the world.

Of course, animals like ants and bees live in groups according to a certain order, jointly making houses and getting food. But the relations of the animal groups are blindly maintained, as they were spontaneously formed in the process of biological evolution. Moreover, they are additional means to adapt themselves to the natural environment. So these means are not the conditions to overcome the fetters of the surrounding world.

Social relations are formed and maintained in a purposive and conscious way by people. This is fundamentally different from the animal groups.

Some may have doubt that it is not the Juche idea that clarified that man is a social being, for the first time.

Of course, the founders of Marxism used the concept of social being.

This concept, however, meant material conditions of social life and economic relations that are reflected in social consciousness, existing objectively. The founders of Marxism divided society into the material and the spiritual. And they produced concepts that the material

belongs to social being and the spiritual belongs to social consciousness. They clarified the starting principle that social being defines social consciousness.

Since Marxism regarded man as a component part of productive forces, man belongs to the concept of social being, according to Marxist philosophy.

This concept does not mean that man is the only social being. In other words, man is in the same position with the material conditions of social life and economic relations.

Unlike this, the Juche idea uses the concept of social being different from natural being. That means social wealth and social relations do not belong to social being. Only man is the social being in the world. The man who lives in social relations is a social being.

As he is a social being, man can have essential characteristics of independence, creativity and consciousness.

Now, we come to details.

3) Freedom or Subjugation?

"Believe me that I do not change my sorrow with slave's life."

This is the saying of Prometheus, the hero of tragic

story written by Aeschylus(B.C. 6th century-B.C. 5th century), an ancient Greek writer.

Prometheus is the god of saviour of man that brought fire to human beings according to Greek mythology. By the order of Zeus, the god of thundering, Prometheus and his brother Epimetheus made living matters on the earth. At that time, people had nothing but naked bodies, so they were shivering from cold. After consultation with his brother, Prometheus went to Zeus to ask for fire for human beings but he flatly refused him.

Being extremely disappointed in this, Prometheus stole fire of gods for human beings. Since then, human beings could lead civilized life.

Angry at this, Zeus bound Prometheus on the top of the highest mountain, making him suffer. Thinking that his behaviour was right, Prometheus accepted severe punishment and fought against Zeus, the oppressor who gave all kinds of misfortune to human beings.

This mythology was made by ancient Greeks thousands of years ago. But still people love this story. Why, then?

Is that because Prometheus really brought fire for people?

It is true fact that the discovery of fire has great

significance in the development of human civilization. The fire was discovered and used by human beings, not by Prometheus.

Sympathizing Prometheus, other gods advised Prometheus to apologize to Zeus, but he shouted.

"O, Zeus, the god of thundering, although you make me suffer, the day when you fall will come. After you die to be a handful of ashes, you will know the difference between power and subjugation."

Freedom or subjugation? Prometheus resolutely chose freedom.

Because of this, people praise the indomitable will and fighting spirit of Prometheus who paved his way, overcoming all sorts of sufferings against the oppression.

Man lives in a certain natural and social environment. This environment is necessary condition for human life.

Those people who live in a certain historical period get natural and social fetters conditioned by the level of development of that society.

For instance, people get natural fetters, threats and destruction such as flood, drought, typhoon, earthquake, and lack of living materials, hard labour, etc. and in exploiter society, they get class exploitation, national domination and subjugation.

These natural and social fetters are unfavorable for the survival and development of human beings.

Man hates and rejects such fetters, not accepting and adapting himself to them.

Other living matters like animals can neither understand the surrounding world and themselves nor fight against the disasters given by the surrounding world. In other words, they are totally subjugated by the surrounding world.

Man, however, struggles to turn unfavorable natural geographical conditions into the favorable ones to live, free from the fetters of nature. He also fights against national and class domination, outdated ideology and techniques and culture to live, free from social subjugation and shackles.

This tells that it is peculiar characteristic of man to live freely against all kinds of natural and social fetters without being subjugated by the surrounding world.

The Juche idea defined this characteristic of man as independence.

Great leader Comrade Kim Jong Il said.

"Independence is an attribute of social man who is desirous of living and developing in an independent way as master of the world and his own destiny."

Man is the being with independence, the

independent social being that is different from all other natural beings.

With independence, man tries to make everything serve him against all sorts of natural and social fetters.

The other living matters live, adapting themselves to the surrounding world. If not, they become extinct.

Man, however, lives, making the surrounding world serve him, as he has independence.

By making nature serve him, man produces bountiful means of life, enhancing his living standard. And by creating and developing the labour means that replace and increase his strength, man makes labour joyful, free from the arduous labour.

By transforming society, man makes it serve better the collective common life. By doing so, man establishes and develops new social relations in which social equality of the social members is fully realized, against political oppression and economic exploitation of one class and nation by other class and nation.

It is peculiar characteristic of man that makes him different from natural beings to make nature and society serve him against all sorts of subjugation and exploitation.

Independence is the most important attribute that defines what kind of being man is. Independence is the

life and soul of man.

This life means socio-political life. Along with physical life, man has socio-political integrity. Physical life is the life of man as bio-organic being whereas socio-political integrity is the life of man as social being.

Man's socio-political integrity can be maintained only with independence. If man is subjugated by others without independence, he is as same as the dead, though he is in life. Independence, therefore, is the life and soul of man.

The concept of independence defines not only the fundamental characteristics of man but also socio-political concept defining the life and soul of country and nation.

The independence of a country and nation is the characteristic that makes it decide its own destiny and shape it by itself.

Independence is the life and soul of man and country as well. This means that independence is the fundamental attribute that makes country and nation exist as an independent social collective and is the source of development of country and nation.

We should know some points in understanding independence.

First, it is wrong to understand that independence

is the entity inherent in human body.

Independence is not an entity.

Independence of man finds its expression in that he makes independent activities with the demand for independence.

The demand for independence means the demand to live and develop as master of the world and his destiny, free from all sorts of domination and subjugation.

It is the demand to lead a rich material life, free from natural fetters, the demand to live and develop helping each other forward as equal member of society, free from social bondages and the demand to lead noble, civilized and beautiful ideological and cultural life, free from all sorts of wrong ideology and ignorance.

The demand for independence finds its expression in that of collective and that of individual as well, because man is a social being.

The demand for independence of the collective is the common demand of the members of the collective that strive to survive and develop. Man lives in social collective. Only in collective, can man be social man. The collective comes before individual, and the development of the collective helps the shaping of individual's destiny. That is why every member of the

collective demands for good maintenance and development of social collective. This demand is the common demand of the collective for independence.

Individual's demand for independence is the demand of man as an equal member of social collective, and it is given as he contributes to the social collective.

Individual's demand for independence is fundamentally different from individualistic greed. This demand puts the interests of social collective to the fore and agrees the collective's demands with individual's demands, realizing individual's interests in the collective's interests. The individualistic greed is wrong demand that neglects the collective, makes individual's interests go against collective's, places individual's interests before the collective's and tries to make everything serve individual's interests. Therefore, individual's greed is fundamentally different from individual's demand for independence, having nothing to do with man's essential demand.

Collective's and individual's demand for independence can be better realized only through collectivism, because the fundamental demand of collectivism gives enough benefit to everyone, placing its demand and interests to the fore. Collectivism only can strengthen collective's unity and cooperation,

enhance its members' creative zeal and combine properly the collective's demand and individual's demand, realizing the demands of the both.

Man who fights to be master of the world and his own destiny against all sorts of subjugation, with the demand for independence is the very social being with independence.

The life of man is, in essence, the process of realizing independence.

It is wrong to understand independence as individual's "autonomy" or "freedom of will" as claimed by some bourgeois philosophies, especially the existentialism.

These claims are nothing but bourgeois self-indulgence with which one decides and behaves as he wishes according to his pure will, negating all effects of social environments.

The man isolated from society and individual's "autonomy" and "freedom of will" that do not get any social influence exist in idea as an illusion. There really does not exist the man who does not get social influence of capitalism, free from the domination of capital, in capitalist society. The argument about individual's "autonomy" and "freedom of will" is nothing but sophism to rationalize individual egoism and liberalism

and to defend capitalist system.

It is important to have correct understanding of the relations between independence and freedom.

Independence is man's attribute that contains freedom.

By independence, we mean that one becomes the master.

To be master of a certain object means that one can deal with something according to his interests and demand, free from any shackles.

Freedom is the concept meaning the state in which one is free from any subjugation.

Independent life as the expression of independence is common with freedom in the aspect of not tolerating any subjugation and shackle.

Independence, however, has the characteristic that is different from freedom.

Independence is the essential characteristic of man whereas freedom is the status of living. This characteristic is called independence.

Freedom or subjugation?

Let's try to answer this question sincerely.

4) The Look of Human Being Reflected in Science and Technology

We are in the era of science and technology. Since the 1st technical revolution in the 18th century, the 2nd and 3rd technical revolutions took place and the science and technology develop explosively, now.

With the miraculous development of science and technology, economy makes leaping development and big change occurs in the human life.

"IT" is on the lips of the people and the science and technology have great influences on socio-politics, economic development and everybody's life.

Many things human beings had imagined become reality, accelerating the development of humanity towards the future.

How, then, does the development of science and technology have link with the understanding of man?

According to dictionary, science is the system of knowledge on the essence of things and phenomena and the law of their development and change. Technology is different as it is knowledge, skill and means of labour on the method of transforming things and phenomena by using the law of science.

Science and technology is one aspect of human

beings and their characteristic to cognize and transform nature and society.

By the help of science and technology, man transforms the old things and phenomena to create the new.

This is creativity, according to the Juche idea.

Great leader Comrade Kim Jong Il said.

"Creativity is an attribute of social man who transforms the world and shapes his destiny purposefully and consciously."

Man is the being with creativity, the only creative social being in the world.

Along with independence, creativity is one of the essential characteristics of man. Like independence, creativity is peculiar to man only. It is not available in other living matters.

Animals have no creativity. They cannot transform things, however developed they are. Animals like bees build their houses with their secretion and birds build their nests with tree twigs or mud, namely using the surrounding things. But this is not creation, because they cannot transform the existing forms to make new things. This is proved by the fact that their method is the same even after the change of conditions and environment with the passage of time.

Unlike animals, with creativity, man develops the method of his activities with the passage of time.

In the early period of human history, people had lived, collecting plants and hunting animals. But those were not enough for their food. And they began to do farming. There are data that the ancient people ten thousand years ago began to cultivate crops.

Since then, the farming methods have constantly changed and today we have the method of cultivating even without soil.

Like this man only constantly changes the old into the new.

In addition, they make the new that did not exist in the world. So is the case of the development of nano technology and the emergence of socialist society that suits human nature of independence.

Why, then, can man only have creativity?

That is because man only has creative ability.

The creative ability is scientific and technical knowledge, experience and skill man obtained in social practice. In other words, it is the strength to transform nature and society to make them more useful and favorable for him, replacing the old with the new.

With creativity, man changes things in the surrounding world to suit his life demand or makes new

things.

In the surrounding world, there are large animals like whales or elephants and wild animals like tigers or lions, but man is the most powerful being because of his creative ability.

The main in his creative ability is the science and technology.

The leaping development of science and technology tells that man is the most powerful being in the world.

The starting of the operation of the hydron collider accelerator, successful landing of the Mars survey "Phoenix," the development of artificial chromosome, the discovery of unknown planets, production of invisible coat, the 80 % interpretation of mammoth's genome, the unearthing of tomb of 4 600 years ago, etc.—these are 10 major scientific successes in 2008.

According to a magazine, the design of mechanical device operating in the scope of quantum, the rise of synthetic biology, the measure of genome of Neanderthal (a woman of 40 thousand years ago discovered in Croatia), the development of new preventive medicine of HIV, the discovery of genetic mutation by the measurement of exon arrangement, the success in observing the movement of atoms in protein by the help

of super computer, the production of quantum simulation device, the invention of the measuring technique of next generation genome arrangement, the synthesis of RNA, the invention of the technique of using rats in laboratory—these are 10 scientific successes in 2010.

It is true that many living matters became and become extinct. As they do not have creative ability, animals cannot overcome the influences of natural environment.

As man has unlimited and quickly developing creative ability, he has made constant development since his rise in the world and will do so in the future, too.

According to the scholars in London branch of "British Telecommunications" company that develops the techniques of remote communications and electronic engineering in the early 21st century, the new scientific inventions and research successes in this century are anticipated as follows.

-- the emergence of artificial "brain" that makes scientific research in 2018

-- the emergence of 3-dimentioal TV that uses hologram technique in 2020

-- the emergence of "electronic society" that connects human brain with computer in 2025

-- the emergence of robot shaped after human

being with the brain like Einstein's brain in 2030

-- the input of all data in US parliament library to cube sugar-size electronic device in 2032

-- the introduction of tooth paste made with nano technique, and atom-size micro robots in the paste will remove tartar and caries of teeth in 2035

-- the fall of electricity price with the introduction of thermo nuclear fusion technique in the production of energy in 2040

-- the development of the method by which man can move from the present to the future and vice versa, without timely "barrier" in 2075

-- the development of the technique of permanently restoring a man's personality in the electronical world by introducing the technique of computerizing and preserving his personality even after his death in 2100

Along with the fast development of modern science and technology, man will advance towards the future, demonstrating himself as creative being.

5) Conscious Social Being

Along with independence and creativity, man has consciousness.

Great leader Comrade Kim Jong Il said.

"Consciousness is an attribute of social man, which determines all his endeavours to understand and reshape the world and himself."

Man is conscious social being as well as independent and creative being.

Man makes constant activities to understand and transform the surrounding world and himself, and it is consciousness that makes the activities consistent. Consciousness guarantees the independence and creativity of man as social being and his purposive, cognitive and practical activities.

We come to the details.

By the help of consciousness, man understands the surrounding world and himself.

For instance, in order to produce iron from iron ores, we must know in what temperature iron ores are melted, how to sort out iron from the ores and how to use it.

And with consciousness, man plans his activities.

On the basis of the understanding of his demand and interests, man sets his action goal and then chooses the means and method to achieve the goal. Man always thinks whether a certain thing is useful or not and how to make it useful for life, whenever he meets the thing. This

tells he has consciousness.

By the help of consciousness, man controls his activities in accordance with the changing conditions of reality and also controls himself so that he can overcome difficulties.

Of course, some of man's activities are biological. For instance, eating and sleeping are the actions to realize biological and instinctive demand. But with consciousness, he endures hunger and sleepiness to achieve his goal. And when he meets difficulties, he finds out the way of overcoming them.

As a result, with consciousness, man understands his demand for independence and makes creative activities in a purposive and conscious way to realize the demand.

When consciousness is highly displayed, all our activities will be successful.

Like independence and creativity, consciousness is peculiar to man only.

Animals have no consciousness. They live according to biological instinct. Animals eat, sleep and run away from the wild beasts; spiders weave webs to get insects; birds build nests: these are the actions made according to biological instinct.

Animals can understand neither things and

phenomena nor their principles. Therefore, they can not transform them but adapt themselves to the changing situation.

It is only man who can control his actions, because of consciousness.

Consciousness is the high function of brain, the most developed among man's inner organs. His brain plays pivotal role in his life activities and the consciousness, the function of brain controls all his activities.

Consciousness is divided into ideological consciousness and knowledge. Reflecting man's demand and interests, the ideological consciousness directly defines and controls his activities.

This is the consciousness, the attribute of man.

To understand consciousness in detail and why it is peculiar only to man, we need to know animal's instinct.

As animal's instinct is complicated, some of its actions seem to be purposive and conscious. Animals do not make mistake in the fixed condition but mechanically make mistake when the conditions change.

It is clear that animals' actions are instinctive, not conscious at all. As a result of adapting themselves to certain natural conditions for a long time, their actions became inborn and are unconscious reaction. It is

important to understand that consciousness is the attribute that has been formed and developed socio-historically, along with independence and creativity.

The attribute of man by which he behaves in an independent and creative way with ideological consciousness and knowledge is not inborn or hereditary. Man can have ideology, science and technical know-how only through education and social practice.

According to the result of research, man's inner organs became perfect in the process of social cooperation. Man's brain developed in the process of social labour.

In other words, consciousness is a social attribute that was formed and developed socially and historically.

We must not forget that independence and creativity too are formed and developed socially and historically.

Now, we can understand that independence, creativity and consciousness are special attributes peculiar to man, the social being. Only man in the world has independence, creativity and consciousness. That is because man is the only being who lives in society.

Since he is social being with independence, creativity and consciousness, man can dominate,

transform and develop the world. And he becomes master of his destiny and powerful being that shapes his destiny by himself.

"The great leader Comrade Kim Il Sung has established a man-centred philosophical outlook on the world for the first time in history, an outlook which places man in the position of master of the world and clarifies the esence of the world and the laws governing its change and development."

Kim Jong Il

4. Approaching the World Centring on Man

We know that man is a social being with independence, creativity and consciousness.

Now, we come to the viewpoint, attitude and stand towards the world.

The viewpoint towards the world answers the question of how the world as a whole is consisted of and how it changes and develops. And attitude and stand answer the question of on what stand we act in the world, the object.

Placing man in the position of master of the world, the Juche idea clarifies the viewpoint, attitude and stand towards the world.

We can divide them into two parts; one is the man-centred viewpoint and the other is the attitude and stand towards the world.

1) The World Is Dominated and Transformed by Man

Man lives in the world. This means that man always has a certain viewpoint towards nature and society and takes a certain attitude and stand. His viewpoint and stand towards individual things and phenomena always presupposes the most general viewpoint and stand towards the world as a whole.

(conf. "Lighthouse of Human Life," the first paragraph, the first chapter)

If a man is to deal with anything properly, he should have correct world outlook, attitude and stand towards the surrounding world.

On the basis of the essential characteristics of man, the Juche idea clarifies the viewpoint towards the world.

Great leader Comrade Kim Jong Il said.

"That the world is dominated and reshaped by man is a new viewpoint on the world in relation to man."

Have you ever thought of when the words "domination" and "transformation" were made. People may not be interested in these words. But these two words have important meanings, because they are directly linked with man's life.

It is difficult to say exactly when they came out, but these words must have been used with the emergence of man.

Before the birth of man on the earth, the world consisted of nature only. In nature, diversified things and phenomena in different level of development, structure and function had been linked through interactions. These relations had been spontaneous and blind. In this nature, nothing was submitted to others or nothing was changed in a purposive and conscious way.

With the emergence of man, however, the situation changed. Man has active, purposive and conscious relations with the surrounding world, not spontaneous and blind relations. The concept that reflects such relations is domination and transformation.

The present world is dominated and transformed by man. In other words, nature and society become the world for man by his independent and creative actions.

We come to nature, first.

Man has close relations with diversified things and phenomena in nature, living in nature. Man cannot survive even a moment apart from nature and he is affected by natural environment.

Man, however, is not an appendage of nature. Man lives, controlling and using diversified things and

phenomena in the surrounding world. He dominates and transforms nature through his independent and creative activities.

Through his activities, the things and phenomena such as thundering and typhoon that had given great disasters and the destructive blind power are becoming restricted and overcome by man. Wild animals and plants are turned into domestic ones by man and mineral ores are tapped and used by man. Namely, the things and phenomena that did not serve him are used as his means of production and living materials.

Not only nature but also society are dominated and transformed by man.

The social relations that infringed upon man's independence are turned into the ones that guarantee his independence, serving him.

Apart from social relations, man can neither survive nor develop. The formation and development of social relations are made according to the objective law, independently of people's subjective will. When people do not cognize and dominate the laws, society hampers the realization of his independence in this or that way.

Social relations have been constantly improved, corresponding to the development of man's independent consciousness and creative ability.

This is proved by the fact that the slave-holder society was transited into feudal society which again turned to capitalist society and finally to socialist society. With the establishment of socialist society, people could manage and develop all fields of social life according to their will and demand.

The world is dominated and transformed by man, because he is a social being with independence, creativity and consciousness.

With the emergence of man, the world that had blindly changed according to its own law was turned into the world dominated and transformed by man.

We, therefore, cannot neglect the fact that the world consists of matters and changes and develops according to its own law.

If the world moves accidentally and at random, man cannot cognize the world and, after all, cannot dominate and transform it. The world changes and develops according to its law, not by accident or in disorder. Therefore, man can cognize the objective law and control and transform the world.

In understanding this, we must pay attention to the following points.

That the world is dominated by man does not mean that the world is made with man in the centre. The world

has existed before the rise of man. The world is not created with man in the centre.

That the world is transformed by man does not mean that all changes in the world are made by man.

Before the emergence of man, nature has changed and developed according to its law and this process is the same today. Social relations are not made at random according to man's subjective desire or contract. Man transforms and develops the world only by discovering and using this law of movement.

Even at this moment, people change things and phenomena of the surrounding world or create the new, according to their demand. New cities are built, new oil fields are developed, changing the look of mountains and rivers. New laws are stipulated to improve social relations.

The world is dominated and transformed more and more by man day by day.

2) Man-centred Value Concept

Normally, we see the same knowledge is used favorably or unfavorably by different peoples. And peoples take different attitudes towards one social phenomenon.

For instance, the technique of atomic power was firstly used not for civilized life but for producing the weapons of mass destruction by the imperialists, bringing about holocaust in Hiroshima and Nagasaki.

This is because people's attitude and stand towards the present world are different.

It is the most general attitude and stand of the people towards the surrounding world to decide direction and principle of their action.

In order to lead a true life, therefore, it is important to have proper attitude and stand towards the world.

What, then, are the proper attitude and stand towards the world?

Great leader Comrade Kim Jong Il said.

"Taking a man-centred attitude towards the world means approaching the world from the viewpoint of interests of man, the master of the world.

The world should naturally be approached from this angle because man is the master of the world."

The attitude and stand towards the world clarified by the Juche idea is the attitude and stand towards the world centring on man, the master of the world.

This firstly means to approach the world starting from the interests of man, the master of the world.

In other words, this means to have man-centred value concept. This means to evaluate things or phenomena or do things in the aspect of whether to do good or harm to man.

As man is the master of the world, we must approach the world in the interests of man. Man cognizes and transforms the world to make everything in the world serve him. Man and his interests are the most valuable in the world. All things have value only when they serve man. It is, therefore, the most correct attitude and stand towards the world to approach it in the aspect of making it serve man better and better.

Some people may think whether there is any person who does harm, as people act in his interests.

The question is how to understand man's interests. Man's interest clarified by the Juche idea is not individual's interest apart from social collective. It is the interest of man, the social and collective being. It is the interest of social being who wants to live in an independent and creative way, free from natural fetters and social bondages. It is not individual's selfish demand such as lining his pockets or promotion.

These exist in capitalist society that systematizes exploitation and oppression on the basis of individualism. And there exist exploiter class and individualistic egoists.

An individual starts from his interest when approaching things and phenomena. And the interest becomes different according to his socio-class status.

The "interest" of those who make aggressive war, arms race and all sorts of crimes often occurring in capitalist society is not human interest.

Look at pragmatism that advocates American way of life.

Pragmatism claims that it is "interest" to behave, resorting to every mean and method to satisfy animal-like desire and accumulate wealth. It is the basis of all sorts of crime and corruption in American society.

Can this be called human interest?

In class society, the true human interest is that of the working masses, not that of the exploiter class.

There is no super class "interest." When we recall "all human value" trumpeted by Gorbachev in the Soviet Union, we can understand that such "value" apart from class interest does not exist and that is mere signboard to restore capitalism against the interest of the socialist working masses. This is told by historical fact.

In capitalist society, they regard money or gold as the one more valuable than human dignity and value but the Juche idea claims that money and gold have value only when these serve man.

What is necessary, then, to approach the world starting from man's interests?

What is important is to estimate value of things and phenomena with man's interest as criterion. Namely, it is to have man-centred value concept.

The estimation of value is necessary precondition for all human activities. After he estimated the value of certain things and phenomena, man begins his activities. In other words, man decides his attitude towards the things and phenomena and then begins his activities. In capitalist society, they evaluate not only things' value but also even human personality only on the basis of money.

What is the result, then?

The DPRK's paper "Rodong Sinmun" dated June 13, 2008 carried an article under the title, "the society where human life becomes victim of gold."

"It happened in Higashiosaka city, Osaka Prefecture, Japan several days ago. An ambulance vehicle was running in the busy street and slid into the campus of a hospital. A patient seriously injured by traffic accident was in the vehicle…

After examining the patient who is panting in the threshold of death, the head of the hospital flatly refused medical treatment for him in excuse of lack of doctors in the hospital…

…no hospital welcomed him, because the patient had no money. The patient in emergency died without receiving medical treatment, lamenting over the cursed society. This tragedy is not surprising in Japan."

Money-centred value concept corrupts man and makes him beast without beautiful human morality and affection.

The DPRK makes everything serve the masses of the people.

In the DPRK where the Juche idea is applied, comprehensive free medical care system is introduced.

This medical care system has been enforced since January 1, 1953 when the DPRK had fierce death-defying war against the enemy's armed invasion.

Thanks to great Comrade Kim Il Sung who created man-centred Juche idea and thoroughly applied it in the building of a new society, the DPRK liquidated once and for all in the 1950s the capitalist evils that played with human life with money.

In the DPRK, the comprehensive medical care system has developed to higher stages by Comrade Kim Il Sung, Comrade Kim Jong Il and now by respected Comrade Kim Jong Un who does not calculate price, sparing nothing for the people, though it is like shooting a sparrow with gun or building dam with

gold.

In the comprehensive medical care system, the Korean people are provided with all medical benefits by the state, free of charge. Medical examination fee, laboratory test fee, medication fee, in-patient treatment fee, diagnosis and treatment fees, travel expense to and from sanatoria, medical check-up and consultation fees and preventive vaccination fee and other fees—this is born by the state for the people.

This free medical care system in the DPRK is the brilliant embodiment of the attitude and stand that regard man's interest as the main.

Like this, the standard of evaluation must be only man's interest.

To approach the world, starting from man's interest, we must orient the whole process of man's activity to serving the realization of his demand for independence.

This means that we must adhere to the principle of defending man's interests in all cases such as setting goals, defining the object, choosing the means and methods, evaluating the result, etc.

What will be the result, if only the betterment of an individual is set as goal? This will bring about only satisfaction of animal-like physical demand.

Mr. and Mrs. Curie, the eminent scholars set it as

goal in their research to contribute to the benefit of humanity instead of their individual selfish accumulation of wealth. Therefore, when they discovered polonium and radium and the technique of its separation through research, they disclosed it for humanity instead of making money with that.

Like them, the goal of activities should be set to defend interests of humanity instead of pursuing individual's hedonism.

The principle is whether it defends man's interests or not in choosing the means and methods and evaluating the result.

The glittering capitalist "material prosperity" is made with severe exploitation of the local masses and the means of colonial pillage of other countries. However glittering it is, it increases the gap between the rich and the poor. It brings about bad result.

Capitalist "material prosperity" does not contribute to defending man's interests in its means, methods and result.

At present, many countries aspire for socio-economic prosperity. But if this goal is achieved by means of pillage of other nations or exploitation of the working masses, it goes against man's essential interest to live free from all sorts of subjugation.

The development of a country must be evaluated on the principle of defending man's interest.

This is the attitude and stand of approaching the world from man's interests.

3) Happiness Does Not Come of Its Own Accord

Every human being desires for happy life. He wants his ideal to come true in his work and life.

But the attitude and stand towards happiness are not the same.

Those people who try to get good result without efforts, waiting for fortunes cannot properly shape their destiny.

Happiness does not come of its own accord. With the attitude and stand of expecting accident, one can neither get happiness nor shape his destiny properly.

What attitude and stand are necessary to get happiness and properly shape one's destiny?

The Juche idea answers this question.

Great leader Comrade Kim Jong Il said.

"Approaching the world by focussing on man means dealing with the change and development of the world mainly on the basis of the activity of man

who transforms it."

To approach the world, centring on man's activities means to regard his active actions as the main and depend on it in cognizing and transforming the world.

We come to the details.

The movement and change of the surrounding world take place according to its law, without any purpose. This blind movement and change of the world may give favorable living conditions for man or unfavorable influence on him. The world does not change in favour of man of its own accord. If only waiting for the change and development of the objective world, man cannot realize his demand and interests. Only with his activities, can he restrict unfavorable influence of the material world and create favorable conditions and thus transform the surrounding world in conformity with his demand.

In the process of transforming the world, different material and technical means are used and political, economic and cultural conditions of society have influence on it.

The material and technical means such as labour tools, mechanical equipment, propaganda means and violence means and social conditions play big role.

But these means do not transform nature and

society automatically. Its might depends on man's role. Good social environment is favorable for transforming the surrounding world but however good it is, it cannot prove its merit, if man is not active.

Everything depends on man's role. Therefore, man's role is more important than the objective conditions and material and technical means. We should solve all problems by enhancing man's role.

Happiness comes to those people who have active stand to achieve the life goal with their big efforts.

In conclusion, to have the attitude of actively transforming the surrounding world into favorable one for himself instead of expecting accidental influence or objective conditions is the viewpoint and stand of approaching the change and development of the world in terms of man's activity.

We must set it as the first process to train people to be powerful beings.

When Korea was liberated from the colonial rule of the Japanese imperialists in the 40s of the 20th century, her education situation was bad with a handful of college graduates.

Great Comrade Kim Il Sung raised the issue of producing pencils as the agenda of the first meeting of the newly established Provisional People's Committee of

North Korea after the liberation. He also saw to it that university be built, though the country was short of fund immediately after liberation. In the period of war deciding the destiny of the country, he called back university students from the front to make them continue to study. This is the measure unprecedented in history.

Afterwards, great Comrade Kim Il Sung and Comrade Kim Jong Il paid deep attention to education, placing it to the fore.

The DPRK adopted a new act to enforce universal 12-year compulsory education system in 2012, and is now pushing ahead with this work.

This tells that the requirement of the Juche idea to regard it as the first process to train people to be more powerful beings is fully satisfied in the Party and state activities by respected Comrade Kim Jong Un.

At present, the DPRK has a huge army of more than 2 million intellectuals who push ahead with the development of the country.

All activities of man, the decisive factor in cognizing and transforming the world depend on the level of their preparedness. Without their preparedness, nothing can be properly done. Therefore, it is necessary to keep it as the first process to train people to be more powerful beings, before any other works for building an

independent new society.

And it is also necessary to solve all problems arising in building an independent new society by enhancing people's creative ability.

In the activities to shape the destiny of the country and nation, there are two factors as in all other social movements; they are subjective and objective factors.

These are the role of the people in that country and the objective factors like economic and geographical conditions.

On what, then, should we depend?

Noteworthy is the success in the DPRK's development of science and technology. In terms of material conditions, Korean scientists and technicians have difficulties. With ardent patriotism, however, they developed science and technology to a high level, contributing to the prosperity of the country. With their own efforts, they successfully launched satellite "Kwangmyongsong-1" and "Kwangmyongsong-2." In 2012, they also launched "Kwangmyongsong 3-2" and thus made the country the manufacturer and launcher of satellite.

Considerably enhancing people's zeal and creative ability, the DPRK is leaping to a thriving socialist country.

To solve the problem by enhancing man's role does not mean to neglect the objective and material conditions.

The material conditions play big role which cannot be neglected. Good material conditions are more favorable.

But we should not totally depend on them. Although the material conditions are good, they are useless, if man's role is neglected.

Man's role is the main among the two; that is man's role and objective material conditions.

Only doing so, can we shape the destiny in a true way, seeking happiness.

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